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HAPPY OR BLESSED?

All Bible translations are not the same. People attending a Bible Study in an Orthodox Church were asked what they felt were the differences between the various Bibles they had brought to class. Most expressed an opinion that the only difference was to make the Bible easier to understand by using more modern words and bringing measurements, etc. up to date. They found out how wrong they were when the instructor asked them to turn to Matthew 5:3-11 to study the Beautitudes which are sung during the Divine Liturgy.

Those using the "Good News for Modern Man" and the "Phillips" version found that the word "Blessed" had been changed to read "Happy."

What a difference in meaning in these two words! To say, at the least, that this is a superficial understanding — or misunderstanding — of one of the most wonderful words of the Bible and the Church. A fool can be happy, a wicked person can be happy but none of these are necessarily blessed, for one who is blessed has a deep and true reason to rejoice.

Studying further, for example, in the first Psalm, verses 1 and 2 we read that the person who shuns "the counsel of the ungodly," "the way of the sinners" and "the seat of the scornful" and meditates and delights in the law of God is well off and has a good reason to rejoice. Few would dare to claim that they fully live up to this passage in the Psalms, but God's Word has good news even for us. In Romans 4:6-8, St. Paul declares: "David also describes the blessedness of the man to whom God Imputes righteousness apart from works: Blessed are those whose lawless deeds are forgiven, And whose sins are covered; Blessed is the man to whom the Lord shall not impute sin." This blessedness is not a mere feeling of happiness. It is rather the state of being well off with a deep and abiding reason to rejoice.

Taking this further we check Psalm 40:4 which says: "Blessed is the man

Continued on Page 30, Col. 3

Sure, it takes a lot of courage
To put things in God's hands,
To give ourselves completely,
Our lives, our hopes, our plans.

FEAR AND LOVE

The Bible is not a book of sweet stories with happy endings. In many places the language is harsh; the descriptions are frightening; and the work of God is terrible. God is not only the God of love. He is also the jealous God full of wrath (extreme anger), And the Bible doesn't pull any punches. It gives an honest, accurate picture of God. It shows up people for their true, depraved selves. And it clearly demonstrates God's response to sin.

Don't set out on a through-the-Bible reading program unless you are prepared to read some shocking truths. God has a message for mankind, but it isn't all comfort and love. God wants us to understand the ugliness of our sin. He wants us to realize what kind of punishment we deserve. Knowing that makes Jesus' sacrifice for us even more meaningful.

No wonder in Psalm 119:120 the psalmist prayed: "My flesh trembles with fear of Thee and I am afraid of Thy judgements." This is the kind of awe and holy fear we should have. God deserves our love, and more. He deserves our admiration, our respect, and yes, our holy fear.

Most of us want a relationship with God God in which we bask in His love. Does a healthy fear of God seem to exclude that sense of being loved that we long for? No! The psalmist who wrote about fear also wrote in the same psalm 119 in verse 114: "Thou art my hiding place and my shield. I hope in Thy word."

The Apostle Paul gave good suggestions in 1 Corinthians 16:2 to congregations regarding contributions. "Upon the first day of the week let every one of you lay by him in store, as God had prospered him ..." Regularity is emphasized.

ELEVATION OF THE CROSS

On September 14/27, our church will commemorate the Feast of the Elevation of Exaltation of the Cross. The Cross as we know it has been woven into the very fabric of our lives through its long history as the symbol of faith. Great churches and cathedrals are built in the shape of a cross. These remind those who worship there of what Christ did for us on the cross.

We are familiar with its use as a sign of mercy and help for us as illustrated by the Red Cross organization. When we cross our fingers, as often we do when a tense situation is before us, we are really involving the power of the cross. We should not use this as a form of superstition.

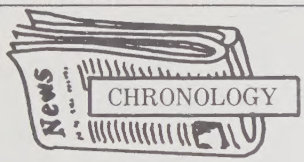
When we were children we wished to signify our sincerity by saying, "cross my heart". When frightened or in the need of help we are taught to make the sign of the cross. One of the reasons that this feast is celebrated is that Emperor Constantine saw a vision of the Cross in 312 shortly before his victory over Maxentius.

The Feast of the Elevation has three other reasons for being. Firstly, it recalls the finding of the True cross by St. Helena, Constantine's mother. As the news of the discovery spread through Jerusalem, vast crowds gathered to venerate the Cross. So that everyone could see it, Patriarch Makarios of Jerusalem, "carried" it to a high place and lifted it high. When they saw it, the huge crowd repeated over and over again: "Lord, have mercy." An event which is recalled in the services for this day with the frequent repetitions of "Lord, have mercy."

Two other events have occurred on this day, soon after the initial elevation and exaltation. This is the dedication of the Church of the Resurrection which was built on the site of the Holy Sepulchre and completed in the year 335 and later the second exaltation of the Cross which took place about 300 years later in Constantinople. The True Cross found by St.

Continued on Page 28, Col. 2

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PLEASE PRAY FOR: the following who have died: Fr. Dimitri Gisetti, retired in Los Angeles, CA; **Fr. Alexander Marciniuk,** retired in Cleveland, OH; **Fr. Gabriel Gabrieloff** in Russian Mission, Yukon, Alaska.

GREEK ORTHODOX PRIESTS will be appointed as religious attaches to Greek embassies around the world. They will be chaplains for the Greek Orthodox living outside Greece who may be serving in places where there is no Orthodox Church. This was common with the Russian government prior to 1914 and there are many embassy churches in the capitol cities in Europe which we had attended which are still functioning.

PUBLIC SCHOOL STUDENTS have the right to form religious clubs under the Federal Equal Access Act which was recently upheld by the US Supreme Court. This gives the same type of rights which were mandated for higher education in 1981. This said that public colleges must make its facilities available to religious organizations if other student groups were given the right.

PALESTINIAN ARABS may be either Christians or Muslims. Of the one million in Israel about 800,000 are Christians. About 25% or 25,000 are Orthodox Christians.

THE CAPELLA RUSSIAN MALE CHORUS celebrated it's 50th anniversary with festivities in Garfield, N.J. The Capella has sung many concerts and has broadcast programs for the Voice of America, Radio Free Europe, Church of the Air, etc. The Chorus received Gramatas from the Patriarch of Russia and Metropolitan Theodosius and were honored with a plaque and by congratulations were placed into the Congressional Record on May 3. A cassette "Selected Liturgical Music" compiled from old and rare tapes sung by the Capella may be ordered for $9 ppd from Michael Santel, 2 Cedar Lane, Warwick, NY 10990. Or call 914-986-0345.

ACCORDING TO THE ORTHODOX CALENDAR, September 14/1, 1992 will be the beginning of the 7500th year since the creation of the world.

LOSING IN THE S&L DEBACLE is the St. Benedict Orthodox Church, 11921 Blue Moon Ave., Oklahoma City, OK 73162 which had begun building when the institution carrying the loan for the completion of the church was declared insolvent and was closed. Unable to obtain another loan, the parish is asking for help to finish the church building. All names of donors will be inscribed in the parish diptichs and remembered at every service.

YOU MAY LEARN TO PAINT ICONS from Oct. 28-Nov. 11 at Antiochian Village, PO Box 638, Ligonier, PA 15658 or call (412) 238-3677. The cost is $750 inclusive.

MADRID, SPAIN has a beautiful Orthodox church.

THE LIBRARY at the Makarios Seminary in Nairobi needs theological books. The enrollment at the present time is 49 seminarians. Write; Mission Center, P.O. Box 4319, St. Augustine, FL 32085-4319. English is the language used in the classroom with Swahili in the liturgical services.

EVERYTHING, clothing theological books, typewriters, vestments, medicine, medical supplies and equipment, pamphlets on Orthodoxy, vegetable seeds, are needed for mission work in Africa: Uganda, Nigeria, Ethopia, Kenya, Ghana and in India, Indonesia, Korea. Write Mission Center, PO Box 4319, St. Augustine, FL 32085-4319.

SEVENTEEN REINDEER purchased in Siberia to develop a managed herd and help supplement the Eskimos' food supply were brought into Alaska in the summer of 1890 by the revenue cutter **Bear.**

THE 1990 WRAP campaign will take place during "Pornography Awareness Week" from Oct. 28-Nov. 4. White ribbons are wrapped to car antennas, trees, etc. (White Ribbon Against Porn) to show that you are against porn. If you wish to start a white ribbon campaign send $5 for starter kit to Morality in Media, 475 Riverside Dr., New York 10115.

CIVIL MARRIAGE and DIVORCE WERE APPROVED IN CYPRUS by the House of Representatives. The Greek Orthodox Church said that any Greek Orthodox Cypriot who engages in a civil marriage or seeks divorce through a civil court will be excommunicated.

A CHOIR CONFERENCE will be held from Oct. 5-7 in Rye, NH. Cost with lodging, meals, etc. $150. Experienced and beginning directors and singers - all welcome. Write: Church Singers, St. Xenia Church, 55 Wingate St., Haverhill, MA 01832.

A FELLOWSHIP OF ORTHODOX YOUTH (ages 14-35) has been organized in Czechoslovakia. They wish to communicate with other Orthodox. They also need magazines, pamphlets, etc. on Orthodoxy as they have no means of publishing. Write: Stefan Sak, ul. J. Krala 30, 06601 Humenne, Czaehoslovakia.

A ROMAN CATHOLIC MONASTERY in Aubazine, France has accepted Orthodoxy. The monks were Melchites.

I asked, "Why doesn't somebody do something?" Then I realized I was somebody!

Dabs of Thoughts

The surest steps toward happiness are the church steps. Tread them often.

Once a study was made of people who had given up faith in God. The reasons varied, but one reason that struck me as truly profound was this: "Faith did not **ask** too much; it **promised** too much. It was not that God's Word was too **hard** to believe; it was rather that it was too **good** to believe. It is just too much."

The Word of God which we accept in our act of faith is indeed very good news — not too difficult but almost too much.

Only one petition in the Lord's Prayer has any condition attached to it — and that is the petition for forgiveness.

Anxiety is the despoiler of our night; we toss and turn fretting the future. Yet, Father you ask for our trust. If we truly heeded your words, tranquility would follow. We would realize that you are always with us to give us the strength to overcome or accept the problems we encounter. Perhaps the problem lies in ourselves. Perfect love brings perfect trust. Help us to love you as you love us. Amen.

Promises made to God when sick require a better memory than some people possess.

During the Second World War mottoes urging the public not to discuss military matters were everywhere. One was: "Little words sink big ships."

Careless and hastily-spoken words drive people away from God, split churches, and grieve the heart of Our Saviour. "Set a watch, O Lord, before my mouth; keep the doors of my lips." Psalm 141:3

Pastors need encouragement. It is a painful experience if a pastor arrives in a new parish and he's already meeting opposition, even rejection.

Cultivate the spiritual talents which have been given to you by God. One important way of doing this is by attending church services and praying together with others.

BRIEF STATEMENTS

Some of the greatest wisdom is found in a single sentence or a solitary thought. A line or two expressing an idea is often more effective than many paragraphs.

Many of the old masters, being aware of the power of concentrated thought, used this method of teaching. They presented their students with a principle condensed into a sentence or two, then instructed them to meditate upon this one subject for an hour or more. They apparently found that much greater understanding was gained this way than by more conventional methods of teaching.

Of course, life was probably lived at a much slower pace then, and people had more patience. However, if you will take a principle that applies to a situation which is disturbing you and concentrate upon it, you will find it very beneficial. It will give you a different perspective, and as your perspective changes regarding a situation, the situation itself may change.

Let's consider some of those quotations. The first applies to many who complain that someone is making them unhappy. The advice was given by Epictetus who lived in the 1st century:

"To permit another person to disturb your mental equilibrium is to offer yourself in slavery or, even worse, because a slave is one in body only, whereas you have made your soul servile to him. Any person capable of angering you becomes your master; he can anger you only when you permit yourself to be disturbed by him. We must not allow ourselves to become enslaved by anyone."

Earlier Isaiah wrote (57:16):

"Nor will I always be angry; For the spirit would fail before me."

It is amazing to observe the changes that occur in those who gain this different perspective with regard to those with whom they are in constant disagreement. When they refuse to become angry, it usually isn't long before the other person stops acting in the manner that caused them to become angry. Many relationships would be improved by following the advice of Epictetus with the consequences of anger expressed in Isaiah in mind.

Another quotation has to do with those who seem to spend much more time dwelling upon the negative aspects of their lives than on the positive. They could do anything they wish if they would stop scattering their energy and organize their thinking. They should think of what they want, and act as if they already had it. In Mark 11:24 the Bible instructs us to demonstrate this example of complete faith and belief:

"What things soever you desire, when ye pray, believe that ye receive them, and ye shall have them."

Try acting as if you were already the person you aspire to be and see what happens.

But perhaps the best single sentence known in the Orthodox world is that used in the Jesus Prayer which is derived from the reading concerning the Publican and Pharisee in Luke 18:13:

"Lord Jesus Christ, Son of God, have mercy on me a sinner."

Orthodox from the very beginning believe that praying in the Name of Jesus would be a source of joy and reassurance. For St. Matthew tells us (1:21) "You shall call His Name Jesus, for He will save His people from their sins." Much peace can come to us by meditating on the short sentence of the Jesus Prayer. R.M. French wrote in **The Way of the Pilgrim**;

"And that is how I go about now, ceaselessly repeating the Prayer of Jesus, which is more precious and sweet to me than anything in the world...If anyone harms me, I have only to think, 'How sweet is the Prayer of Jesus!' and the injury and the anger alike pass away and I forget it all."

Truly much wisdom and help can be contained in a single sentence. They can make our lives so much fuller and peaceful.

PRESS FUND

We want to thank those whose names are listed here. Their help makes it possible for us to keep publishing. This month is the slowest month of the year so their contributions are especially appreciated. Alexandra Spanovic, Helen Cudlic, Daniel Baysa, Lil Yelsh, Joseph Kienle, Susan Felch, Irene Allen, Margaret Bentz, Mary Oyler, Larissa Kondratick, Anne K. Macko, Anonymous, John and June Hudak, Olga Gessner, Eva Durkot, Helen Lesko, Anne Peregrim, Peter Romanchak, Al Lipko Family. Jennie Kozicki in honor of birth of her grandson, Michael Alexander Kozicki. Helen Cudlic in memory of her husband, George.

WOMAN OF GREAT STRENGTH

On September 8/21 we find listed on the church calendar the Nativity of the Theotokos or the Mother of God. How do you visualize her?

In the Scriptures we find that she was real and strong and a woman of tremendous character. Herself pregnant, she tramped sixty miles through hill country to help her elderly cousin Elizabeth. She underwent the fear and uncertainty of giving birth to her own son in the poverty of a cave. We next see her at the temple at the Presentation of her Son. There she was told by St. Simon that: "Yea, a sword shall pierce through thy soul, also." She was forced to rush with her young baby many miles to safety in Egypt and lived as an exile until it was safe to return. Throughout her Son's unusual life, she supported Him. His ministry was surely difficult for Mary. While she "kept all these sayings in her heart," she must have been puzzled and hurt many times. It could be that she endured insults from her fellow Nazarenes. But through it all, she was faithful. Had she not promised the angel: "Be it unto me according to thy word"?

She went to Jerusalem for the Passover. The horrible events that followed made a complete fulfillment of the piercing of her soul with a sword. When the day finally came that took her first-born to execution, she found herself standing at the foot of the cross watching Him die. What a stout heart and strong faith it required!

The last we read of this noble woman is in the account of the Upper Room just before Pentecost. It is written that: "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus. It is impossible to consider Mary apart from Jesus. It is likewise difficult not to honor the one who was elected by God to be the Theotokos (the bearer of God).

MISSION FUND

If Orthodoxy means so much to you do you share it with others? Sharing are: Luba Dechio, Daniel Baysa, Jeanette Siwy and Anne K. Macko.

Lord, help me to remember that nothing is going to happen to me today that You and I together cannot handle.

•Elevation of the cross

Continued from Page 25

Helena had fallen into the possession of the Persians when they had conquered Jerusalem. It later was recovered by Emperor Heraclius and taken to the capitol, Constantinople. This second Elevation or Exaltation took place in the magnificent Great Church of Agia Sophia in Constantinople.

Our lives and our world is full of crosses. Some we recognize as symbols and do not relate them in a religious way as illustrated earlier. But as we read the words which St. Paul sent to the Galatians 6:14: "But God forbid that I should glory except in the cross of our Lord Jesus Christ," it gives us another perspective.

Why did he write this? He did because he understands the cross as more than two pieces of wood, joined at the center. He can, because he understands it, not only as a means to final death but as a way to glory and joy. Sadness and joy the two elements of this feast day. We fast and are sad, yet there is joy as well as sadness in the hymns of the day.

How can a cross be a way of glory and joy? It can, because the real cross is not only wood and the suffering and the dying. The cross is also the pull between what is evil and ugly and painful. This is what we call glory and this is what God keeps trying to share with us. We resist and then we accept. This tension is what we experience as CROSS. Especially on this day it would be good for us to meditate on which way we are being pulled between good and evil.

True greatness consists in being great in little things.

You might put a blind man in the Louvre of Paris, and he might walk among the acres and prairies of pictures there, and not be conscious that he had seen the stroke of one artist-hand. You might bring a deaf man within the sound of all the bands of heaven and earth, and there would be no music to his consciousness. And if a man is not prepared to enjoy the felicities of heaven, those felicities will be nothing to him. Heaven is not heaven except to those who have the initiation of it in themselves. They carry it in their heart first.

Henry Ward Beecher

Saint Phoebe,
First Century
The Deaconess at
Cenchreae near Corinth
September 3, 1990

St. Phoebe is mentioned once in the Bible (Romans 16.01) where in 57 A.D. she is depicted as a messenger bearing a letter to St. Paul from Cenchreae near Corinth. Cenchreae was a seaport seven miles east of Corinth on the Saroni Gulf. Travelers from Corinth to Asia and the East took ships at Cenchreae. It apparently had a significant Christian population in the First Century.

Phoebe may have been a widow for she had time to carry a letter which most women in the first century did not have. She was called a deaconess. The Greek word diakonos means helper/deacon and appears in other of Paul's letters in II Cor 11:23; Cos 1:23,25 and 1 Tim 3:11 dddddds manner. The term deaconess was used in a letter sent by Pliny the younger, the governor of Bithynia to the Emperor Trajan, to describe the two women he had tortured (martyred) in 112. Early writings indicate that a deaconess was not a clerical order but may have been a term used for women who helped when women converts were being baptized.

Besides the Roman reference, no other documentation of Phoebe's life exists inside or outside of the New Testament. The first and second century writings of church fathers do not mention her and she is not listed in the apocryphal New Testament books. She is found on September 3 in the Church Calendar where she is mentioned as being a helper of St. Paul and of many people. The simple reference to her and her unselfish example became an inspiration to both early and later Christian women.

Larry R. Sherman, Ph.D.

Look around you — from band-aids to postage stamps, from the carpet on the floor to the kindergarten craft table, it's almost impossible to imagine what we would do without glue. But until something comes unstuck, no one really notices. Loyalty is a lot like glue. It's not a character quality that draws widespread attention — until the relationships that depend on someone's commitment begin to come unglued because of lack of loyalty.



EDITOR'S NOTES

It has been observed, with truth concerning the financial fortunes of some families, that it often takes just four generations to dissipate a fortune. The fortune is accumulated by the first generation, enjoyed by the second, dissipated by the third, and lost by the fourth.

There is sometimes the same sad story concerning Christian faith and devotion in a family. It is experienced and possessed by the first generation, carelessly enjoyed by the second, treated with indifference in the third and lost by the fourth. Sometimes the heritage of the Christian faith and character is lost by the second generation.

Which generation is the Orthodox Church of America in?

These words are to be found in the August 1958 issue of **The Orthodox Herald.** At the time they were written the first generation which brought the Orthodox Christian faith to America was still with us but their number was rapidly dwindling. The Church was dealing with the second generation. Now the second generation is rapidly dwindling, this leaves us with the third and fourth generations. Must this fortune of Orthodox Christian faith be dissipated or squandered by them? Must it be completely lost?

We have been discussing this with many who sadly say that in their parish, it didn't make it beyond the second generation. What happened? This question must be faced honestly before an answer can be given. It is too easy to answer in generalities.

This month our religious education classes start for another year. How can we teach those who attend not only about the Church and God but to know and love God and His Holy Church? What a task we do face.

Fr. Stefan, Ph.D.

Worship is a necessity, not a luxury!

GOD IS WITH YOU!

Wherever you are, God is with you. Whatever the need in your life, whether in mind or body or circumstance, be assured that God is with you. He is with you right now and will be with you forever. He is the source of everything good ever experienced or seen within this world; He is the energizing, healing life within your mind, soul and body.

Join forces with the greatest healing power in the universe, God, by repeating the affirmation "God is with me now." You will be doing as Jesus did in the face of challenge, when He acknowledged in John 14:10: "The Father that dwelleth in me, he doeth the works."

God is with you, helping you as you rely on His presence, power, and love. Take time now to speak the words softly and gently: "God is with me." Repeat these words again and again, channeling them toward any bodily pain, toward anyone with a need, or toward whatever triggers feelings of concern.

Stop for a while all struggling and quietly know: "God is with me." Relax from resisting the unfairness of a situation and let go battling the negative aspects. Affirm again and again: "God is with me." Surround yourself, everyone, and everything with these words. Give thanks even as you speak, God is doing His works. Praise Him and give thanks that you are a coworker, a participant in every blessing and every resulting miracle.

Throughout Scripture we are told of the help of God. Long ago, Moses needed to know the closeness of God as he struggled alone in human exile. Through prayer and inner listening, Moses emerged as a powerful channel of healing, and help. God was with him.

Job, in his desperation over great personal loss, seeking a greater intimacy with God, found his eyes opened anew to the miracle-working God with greater-than-ever-peace, happiness, and success resulting. He felt that God was with him.

The Psalmist, in his deep desire to follow the ways of God, moved through tests and trials with faith, declaring that no matter where he found himself — God was with him. From the depths of his awakening came these beautiful words of assurance found in Psalm 139:7-10:

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me."

Beyond this, Jesus, found and proved and taught that God is not only the ever-present love, but also an eternal reality. God constantly and consistently renews and heals, sustains and supports, guides and directs the obedient mind and heart that seeks Him. Trust boldly in this holy, healing idea.

In your own personal life, this affirmation, "God is with me", can be the greatest help and can bring direction. When you experience physical distress or emotional demand, "God is with me" can bring a concentrated ray of light which brings release, relief, and healing.

You are created in God's image and likeness, you have a right to claim and call upon love, peace, joy, and light. God is with you. He is with you — now and forever!

THE CROSS

Pause for a moment, look up from this page and find a cross. There's one close by:

- where the window panes are divided
- where the chair legs cross
- where the tree limbs bend
- where streets intersect
- where the walls and ceilings pass
- where doorjambs meet
- where the edges of tiles cross
- where a "t" appears
- where telephone poles rise
- where TV antennas stretch
- where girders are going up
- where a crucifix hangs on your wall.

The sign of the cross surrounds us, a continued reminder of Jesus' sacrifice for our sakes. The cross is a symbol full of contradictions. Meant for death, it now stands for everlasting life. Made for torture and out of hate, it now exhibits triumph and unending joy.

ALASKA FUND

Jeremy Taylor said: "Christian charity is Friendship to all the world; ...friendship expanded like the face of the sun when it mounts above the eastern hills." Extending this friendship are: Daniel Baysa, Anna K. Macko, Anonymous and Robert Roth in memory of infant niece, Kim Marie and in memory of his parents Henry and Anna Roth who would have celebrated their 45th Wedding Anniversary on July 4.



This month's recipe was given to me by a friend who said that it is a variation she has worked out from an old family recipe brought by her grandmother from the "old country." She says that she usually throws things together and changes them each time but she was kind enough to give a basic recipe with measurement she had made special for the Kitchen Corner. Try it, don't just file it away because I think it will become a favorite in your family too.

BABA'S TAK-YAK STROGANOFF (GRANDMOTHER'S LIKE STROGANOFF)

1 8 oz. pkg. noodles
2 Tbs. oleo
½ lb. mushrooms, sliced
½ cup chopped onion
1 lb. ground beef
1 10¾ oz. can condensed cream of celery soup
¾ tsp. dill weed
½ tsp. paprika
¼ tsp. salt
dash ground red pepper
1 cup sour cream

Cook noodles according to package directions. Drain and keep hot. Meanwhile melt oleo in skillet, add mushrooms and onion and saute for about 5 min. or until onion is tender, not brown. Remove from skillet and set aside. Add beef to skillet and cook stirring frequently until brown. Spoon off drippings. Return onion mixture to skillet. Add undiluted soup and seasonings. Simmer 3 min. Stir in sour cream just until heated. Serve over noodles.

Variations: This is one of those recipes that you can experiment with. Use a different soup, canned mushrooms or none at all. Add garlic or omit red pepper, etc.

Not many of us are material for greatness, according to the general acceptance of the term, but each has something to give to justify the gift of life. The humblest can become kindly and easy to live with.



SEPTEMBER 1990

1. Matt. 22:15-22
2. Matt. 21:33-42 Sunday
3. Mark 4:10-23
4. Mark 4:24-34
5. Mark 4:35-41
6. Mark 5:1-20
7. Mark 5:22-24, 35-6:1
8. Matt. 23:1-12
9. Matt. 22:1-14 Sunday
10. Mark 5:24-34
11. Mark 6:14-30
12. Mark 6:7-13
13. Mark 6:30-45
14. Mark 6:45-53
15. Matt. 24:1-13
16. Matt. 22:35-46 Sunday
17. Mark 6:54-7:8
18. Mark 7:5-16
19. Mark 7:14-24
20. Mark 7:24-30
21. Mark 8:1-11
22. Matt. 24:34-44
23. John 3:13-17 Sunday
24. Mark 10:46-52
25. Mark 11:11-23
26. Mark 11:23-26
27 Mark 11:27-33
28. Mark 12:1-12
29. Luke 7:36-50
30. Mark 8:34-9:1 Sunday

BIBLE STUDY

In the reading for Tuesday, September 4 we see Jesus use His supernatural power by stilling the storm at sea. To better understand this reading let us put ourselves in the same boat as the apostles. And before we judge their lack of faith, let us examine our own reactions and attitudes.

Who of us has not experienced a moment of terror? Have we ever lacked faith? Jesus asked them in verse 40: "Why are you so fearful? How is it that you have no faith?" He asks them and us "Why?" Possibly we are so busy that we do not find time for prayer. We are unaware of Jesus' presence in our lives most of the time. Society encourages a rugged individualism. We may find it difficult to acknowledge our limitations and ask for Jesus' help. It is important to discern our individual "Why?"

But let us not overlook the happy ending to the story. Although growth in faith is a lifetime task, Jesus will and can step in any moment and save us, in spite of ourselves.

•Happy or Blessed

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that maketh the Lord his trust." The man who trusts the Lord is not only happy, he is blessed. When the Galatians 4:15 stopped trusting the Lord and began leaning on their own works, the apostle Paul asks them: "What then was the blessing you enjoyed?"

Going into our Russian Bible and into Church Slavonic we know that the root word **Blaho** is found in the reading for Matthew 5:3-11. It is used in **Blessed.**

This is only one example of differences in translations of the Bible. Many of the differences are very grave. They may change the theology of the Church and our understanding of it completely as our Orthodox faith is based on Holy Scripture and Holy Tradition.

God has two dwellings: one in heaven and the other in an open and thankful heart.

CHUCKLE

Boarding passengers were going through the metal detector when the device let out such a whine as a dignified gentleman went though it that it startled passengers and agents alike. Security guards quickly descended upon the man to investigate.

They did not find the furtive criminal-type with a secreted revolver or bomb but a priest in non-clericals with a bejeweled cross on a chain from his neck tucked securely into a breast pocket.